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NATIVE PAPERS Seal resolved has been some the 5th February 1898. Week ending the 5th February 1898. isanggal " isanggal "

Toloren 1508	on reprired 1080.
W. S. Ooo 28th Manuary 1198.	8 "Samutthan" Ditto "Samityam" Ditto "Som Frakash" Ditto "Sukah Samachar" Ditto
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High municipal assessments in Chinsura ib.	Unita Papers.
(1)—Questions affecting the land—	REGARD PRESIDENCY DIVISION.
	AGEAN PAPERALAGE
The waste lands of Assam ib.	The District Judge of Sylhet and Cachar

LIST OF NEWSPAPERS.

0.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
Bungali.		CALCUTTA.			
	Weekly.	(3 1 23 1	in the	T FET A THE	
	LA LA	Calcutta	20,000	29th January, 1898.	
1	"Bangavasi"	Ditto	20,000	3rd February 1898.	
8	"Hitaishi"	Ditto	800	1st ditto.	
4	"Hitavadi" " "Mihir-o-Sudhakar"	Ditto	About 4,000 1,250	28th January 1898. 28th ditto.	_
6	"Mihir-o-Sudhakar	Ditto	About 500	26th ditto.	
7	"Samay"	Ditto	8,000	28th January and 4th	
8	"Samutthan"	Ditto		February 1898. 2nd February 1898.	
9	"Sanjivani"	Ditto	3,000	29th January 1898.	
0	"Som Prakash"	Ditto	800	31st ditto.	
1	" Sulabh Samachar				
	Daily.		ared.		
1	"Banga Vidya Prakashika"	Ditto	300	31st January and 1st to	
•	State of the state	re note to not the thing		4th February 1898.	
2	"Dainik-o-Samachar Chan-	Ditto	1,000	27th, 30th and 31st January, and 1st to 3rd	Sy
[2]	drika."	i oʻzbini bareslerq A		February 1898.	
3	"Samvad Prabhakar"	Ditto	1,132	29th and 31st January,	
103		noner hay alle her	1	and 1st to 4th February 1898.	Depth August &
4	"Samvad Purnachandrodaya"	Ditto	200	27th to 29th, and 31st	
6	"Sulabh Dainik"	Ditto	Read by	January, and 1st to 4th	
-	HINDI.		3,000	February 1893.	
	Fortnightly.	confiner temperal			•
	and and an and	D:u.		90th January 1909	a distinctive
1	"Marwari Gazette"	Ditto		29th January, 1898.	
	Weekly.	To A to a further work that I a	1000		de l'entre d'inselle
1	"Bharat Mitra"	Ditto	2,000 10,000	31st ditto.	
8	"Hindi Bangavasi"	Ditto	10,000	Sist ditto.	The American Control
	PERSIAN.				
	Weskly.	all .		That is a boil section of	Chipping to be and
				2412	
1	"Hablul Mateen"	Ditto	500	24th and 31st ditto.	
	URDU.	The contraction of			ele de liveren de la
RLE		touther bearing at the			and the second could
	Weekly.	no upulatible sessi			
1	"Darussaltanat and Urdu	Ditto	310	27th ditto.	
	Guide."	Ditto	330	24th, and 31st ditto.	
2	"General and Gauhariash"	Ditto	330	24th, and 31st ditto.	services or helpeful
	Tri-weekly.		-519/7	The State of the S	The Thiocolar and
1	"Nusrat-ul-Islam"	Ditto		19th, 21st, 24th, 26th,	The same of the sa
•				28th and 31st ditto.	
	Bangali.	BURDWAN DIVISION.			me it then to
	Fortnightly.		1		
05-1	Later action at at at a	pure feeting to the co		City® grapines greet	lings we maked the
1	"Pallivasi"	Kalna			
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	Weekly.			and the same and a	and I have a first
1	"Bankura Darpan"	Bankura	500	1st February, 1898.	
2	" Bankura Hitaishi"	Ditto			
8	"Burdwan Sanjivani" "Chinsura Vartavaha"	Chinana	890	23rd and 30th January	
	water of a	tul!		1898.	
6	"Education Gazette"	Hooghly	1,280	28th ditto.	The same same
	BENGALI.	PRESIDENCY DIVISION			
		PERSONAL DIVISION		. *	
	Weekly.	4		The state of the s	The sentences
1	"Murshidabad Hitaishi"	Murshidabad	696		***
3	"Pratikar"	D	0.0	28th ditto.	to the second of the high

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	UBIYA.	ORISSA DIVISION.			
	Weekly.				
	"Sambalpur Hitaishini"	Bamra in the Central			This paper is said to
1		Provinces.	190		have some circula-
2	"Samvad Vahika" "Uriya and Navasamvad"	Balasore Ditto	309		tion in the Division, but the number of
8	"Utkal Dipika"	Cuttack	480		subscribers could not be ascertained.
	HINDI.	PATNA DIVISION.			nos de ascercarped.
	Monthly.				
		Bankipur	About 600	20th January, 1898.	
1	"Bihar Bandhu"	Bankipur	About ooo	20th Sanuary, 1886.	
	Weekly.				
1	"Aryavarta"	Dinapur	1,000		
	URDU.				
	Weekly.				
				2011	
1 2	"Al Punch"	Bankipur Gaya	1 400	28th ditto.	Land to the Children
		BHAGALPUR DIVISION			
	Bengali.	BHAGALPUR DIVISION			
	Fortnightly.				
. 1	"Gaur Varta"	Malda .			
	Bengali.	RAJSHAHI DIVISION			
	Weekly.				
1 2	"Hindu Ranjika" "Rangpur Dikprakash"	7 1 D	243 180		This paper is not re-
	HINDI.				gularly published
					for want of type.
	Monthly.				
1	"Darjeeling Mission ke Masi Samachar Patrika."	Darjeeling .	700		
	Bengali.	DACCA DIVISION.			
	Fortnightly.				
1	"Faridpur Hitaishini"			14th and 29th December	r
2	"Kasipur Nivasi"	IZi Di	31		y
	Weekly.			1000.	
1	" Barisal Hitaishi"	. Barisal			
2	"Charu Mihir"	Mymensingh		0 24th January, 1898.	
			90		
3	"Sanjay"	Dacca Faridpur	2,40	0 80th ditto.	
6		Dacca	About 50		
	ENGLISH AND BENGALI.				
	Weekly.				
1	"Dacca Gazette"	Dacca		24th and 31st Januar	
	Bengali.		50	1898.	
	r	CHITTAGONG DIVISION	ON.		
	Fortnightly.				
1	"Tripura Hitaishi"	Comilla		Paus, 2nd fortnight, 13	04
	Weekly.			B. S.	
("Sansodhini"	Chiu		0 . (.)	1
		Chittagong			The same that the
	BENGALI.	Assaw.		The state of the state of the	
	"Paridarshak-o-Srihattava "Silchar"	si" Sylhet		15th January 1898.	
100		Silchar, Cachar		10th January 2000.	A. C.

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I.—FOREIGN POLITICS.

A German paper, writes the Sanjivani of the 29th January, contains disparaging statements regarding the Indian frontier A German paper on the Indian expedition. It writes in the following strain:— English arms have never met with such a lamentfrontier expedition. able failure since the days of Wellington. The boastful and powerful British troops, having failed to cope with the enemy, have retreated to English territory and taken shelter behind the forts. The expedition was sent. with the object of subjugating the mountain tribes, establishing peace in their territories and compelling them to pay allegiance to the British Government. These objects, however, are far from being accomplished. The frontier tribes have become more turbulent and are inciting their neighbours against the

Government. These statements are no doubt exaggerated. But the recklessness of the Government has lowered its prestige abroad, at the same time that it has cost the people an enormous expenditure of money and a copious shedding of

blood.

II.—Home Administration.

(a)—Police.

The Hitavadi of the 28th January says that it is a matter of regret that dacoities are repeatedly taking place in the Dacoities near Calcutta. neighbourhood of Calcutta, and the dacoits are not detected. Three dacoities have taken place at Baruipur and the adjacent village of Dudano at the houses of Narayan Murdofaras, Srinath Manna and Maheschandra Datta respectively. Narayan was half burnt and Maheschandra had his arm cut off. None of these dacoits have been traced. It is the belief of the local public that this is due to the remissness of the police. Srinath Manna was persuaded or intimidated by the police into reporting the dacoity as a case of theft.

(b)—Working of the Courts.

The Charu Mihir of the 24th January says that the people of Jamalpur in the Mymensingh district will be grateful Criminal justice in Jamalpur in to Mr. Harris, if, on the eve of his departure on the Mymensingh district. leave, he removes their grievances in regard to the administration of criminal justice in that subdivision. The matter has been more than once brought to his notice, and it is only an examination of the records that is required to see how justice is administered by the present Deputy Magistrate. The officer, moreover, has been long in Jamalpur, and his transfer is considered desirable.

4. The same paper says that, owing to an unwise selection of jurors, the jury system is losing public esteem in the The jury list for the Mymen-Mymensingh district. It has been often pointed out singh district. that the men who are now generally selected as jurors are unfit to sift evidence and, in consequence, return a verdict of guilty

in most cases. It is hoped that, in preparing the next jury list, which will be soon done, care will be taken to include in it the names of only competent men. The pleaders and mukhtars can greatly help in the preparation of a good list by supplying the authorities with the names of eligible persons residing in or near their respective villages. The editor of this paper, also, undertakes to send on to the authorities any lists with which he may be supplied.

5. A correspondent of the same paper says that the late Deputy Magistrate of Kishorganj in the Mymensingh district,

The late Deputy Magistrate of who was censured by Government for delaying to Kishorganj in the Mymensingh return a ring and a piece of shawl which he had district. received rom the zamindar of Haybatnagar, has

taken away the ring and the shawl on his transfer from that subdivision. 6. The Hitavadi of the 28th January says that the records of suit No. 680

of 1867 in the Sitakunda Munsifi, in which one Loss of records from the Sita-Ganesh Chandra Tewari presented a claim for the kunda Munsifi. recovery of his wife, who, he alleged, had been taken

SANJIVANI, Jan. 29th, 1898.

HITAVADI, Jan. 28th, 1898.

CHARU MIRIR Jan. 24th, 1898.

CHARU MIHIR.

CHARU MIHIR.

HITAVADI, Jan. 28th, 1898.

away by the Mohant Kisor Van of Sitakunda, and was awarded a decre e by the then Munsif, Babu Padmalochan Das, are missing from the Munsifi. loss of records is a very serious matter, and a careful enquiry should be made into it. Many suspect the Mohant to have done away with the file.

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(c)—Jails.

HITAVADI, Jan. 28th, :898.

The fail experiences of the editor

editor of the Hitavadi continues the narrative of his jail experiences in his issue of the 28th January:-

Immediately after my imprisonment I began to of the Hitavadi. hear the people there talk of the Jubilee. The very first day I entered into jail a prisoner told me "Babu will not have to suffer long. The Jubilee will come within a month." I did not then attend to what he said, nor did it then at all cross my mind that prisoners are released on the occasion of Jubilees, and that I too therefore had a chance of being Since then the prisoners used to ask me every now and then about the Jubilee. Before going to jail I never attended to the question of the release of prisoners on the occasion of Jubilees, and I therefore knew nothing about the matter. I used to tell everybody who questioned me on the subject:—"Behave well in jail and you may be released." Everybody looked forward to his release and resigned himself to his fate.

At the beginning of April the permission of the Governments of India and Bengal was issued. But this fact as well as the rules about Jubilee release was not then made known to outsiders. Confidential correspondence was then being carried on by Government on the subject. No outsider could learn anything about the matter. How could I, a prisoner, know anything about the matter? I saw these rules shortly after my release from jail.

Be that as it may, a list of prisoners to be released began to be prepared as early as May. Ten per cent. of well-behaved prisoners were selected. No prisoner had any chance of knowing who were selected. I, however, learnt this by a stratagem. It is unnecessary to describe it in detail. My name was inserted in its proper place among the names in the first list. That list was sent to the Bengal Government through the Inspector-General of Jails for approval. On Tuesday, the 25th May, Mr. Justice Jenkins again visited the jail with his wife. An inspection of the corner piece and other things which prisoners were preparing for Mrs. Jenkins was the direct object of that visit. Whether there was any indirect object it is impossible for anybody but the Omniscient to say. However that may be, the Judge went to see the list of prisoners to be released on the occasion of the Jubilee. I learnt this from the prisoners who were then acting as servants near the gate. The list had been already sent to Government. What the Judge therefore saw was only the office copy.

For a long time after the Judge went away I remained ignorant of the fact that my name had been struck by Government off the release list. Those alone will comprehend the reason of this particular favour to me who are able

to comprehend it. My name was struck off the first list, but the kind Government directed a second list to be prepared nominating a few additional prisoners for release. That list too was prepared and submitted. All the names in this latter list were not approved, some being struck off by Government on the ground that the names were too many. Prisoners were released on the 22nd June. On the 20th June I learnt that Government had shown special favour to me and that I would not be released. This cast me down a little no doubt, but I had no reason to feel surprised.

It is not surprising that some special favour should be shown to me on the occasion of the Jubilee when Government refused to treat me as a first class misdemeanant and unnecessarily kept me as an ordinary prisoner without labour in spite of the special recommendation of the Superintendent and the Inspector-General. Be that as it may, the day of the Jubilee gradually drew On the afternoon preceding the day of the Jubilee all the prisoners were assembled and their names were called out. Those who were not to be released were confined apart from those who were to be. The next day at daybreak the selected prisoners were made to stand in a line in the yard near the gate. Those who had clothes were them. The rest were provided with dhutte and chadars, (though chadar would be a misnomer and gameha would be the right word) of white flimsy malmal cloth. It seemed as if a large number of poor people had lost their parents on one and the same day and were standing there in mourning garb. After they had put on new clothes, they were given something to eat. The European officers then came and gave the released prisoners

railway passes, or some money and let them out of jail.

The longer the time spent in these things, the greater was the impatience and restlessness of the other prisoners. Far from getting any food they could not even obtain opportunities of answering calls of nature. They also cursed their fate, seeing others released, and did not fail to find fault with Government's rules and decision. After the selected prisoners had gone away, the rest were employed in different works. It is needless to say how the prisoners worked on that day. Each worked as he could. Everybody was in despair and felt as if that was the first day they had come to jail. I consoled many to the best of my ability. I also explained to them that they would get remission of their sentences to the extent of one month in a year. But all this failed to console them.

The day had somewhat advanced, when the second list came approved. The Jailor ordered the prisoners named in it to come near the gate. I referred to the list and presented all of them. They changed their dress and began to eat. At last the Superintendent called them and granted them their release.

Even then I did not know that I was to be released.

8. A correspondent of the Samay of the 28th January writes that the jail experiences of the editor of the Hitavadi published in his paper are not certainly drawing the notice of the authorities. If they had, some hue-

and-cry would have been raised and the authorities would have moved in the matter. During the Lieutenant Governorship of Sir Rivers Thompson, a European wrote strongly in the Statesman against the management of the Presidency Jail. A hue-and-cry was raised in this country as well as in England, and Sir Rivers Thompson had to appoint a Commission. The thing is, the correspondent of the Statesman wrote his articles in English, whereas the Hitavadi's articles are written in Bengali. Kavyabisharad's cry is therefore a cry in the wilderness.

Europeans in this country are seldom sentenced to imprisonment. If they ever are, they are well taken care of in the jail. In very rare instances is a European prisoner ill-treated. During the Lieutenant-Governorship of Sir Rivers Thompson, a European prisoner was ill-treated, and to him were due the revelations which were made in the Statesman. There is a good deal of difference between a native and a European in the eye of the Government.

Let the editor of the Hitavadi write his jail experiences in English if he

wishes to do good to his countrymen.

(d)-Education.

Dr. Martin on Godless education that Dr. Martin, Director of Public Instruction, has perceived the great harm which is being done by such a system of education. Dr. Martin will do a real good to the country, and will earn the thanks of posterity, if he can induce the Government to introduce the teaching of the universal principles of religion in the educational institutions of this country. Godlessness is the main-spring of dis.oyalty, and it is Godlessness which has given birth to appropriate the country and will is Godlessness which has given birth to appropriate the country and it is Godlessness which has given birth to appropriate the country and it is Godlessness which has given birth to appropriate the country.

given birth to anarchical societies like those of Socialists and Nihilists in the West. If for no other purpose, at least in consideration of its own interest, the Government should introduce religious education into Indian Schools and Colleges.

Dr. Martin on religious education of a Godless education, everybody will admit Dr. Martin's proposal to introduce religious education in the Indian schools to be a salutary one.

Saway, Jan. 28th, 1898.

TRIPURA HITAISHI, Second fortnight of Paus, 1804B.S.

> DADGA GARETTE, Jan. 24th, 1898.

But the fact that boys belonging to various creeds read together in every Indian school, will make Dr. Martin's scheme almost impossible of execution. The introduction of moral instead of religious instruction, however, may serve a great purpose. With this object, the educational authorities should see that books containing moral lessons are largely substituted for the many unimportant books which are now read in the schools. It is a matter of regret that they are, at present, quite indifferent in the matter, and yield to private influence in the selection of text-books. The attempt to reform the school-boy character should not, however, cease with the introduction of moral text-books, but a careful watch should be kept over the conduct of school-boys.

HITAVADI, Jan. 28th, 1898. The Hitavadi of the 28th January cannot approve of any of the grounds on which the Bombay Government has rejected the recommendation of the Senate of the Candidates raised in the Bombay University for the exemption of plucked

candidates who secure more than 45 per cent. of rom examination in that subject the next time. The

marks in any subject from examination in that subject the next time. The grounds of rejection are:—

(1) The recommendation of the Senate cannot be accepted in opposition to the views of the Syndicate, which is the higher body;

(2) if the recommendation is accepted, University Degrees will become easy of acquirement and will therefore fall in value;

(3) the proposed rule will produce a dearth of versatile persons; (4) properly qualified men will not be had for Government service.

But the Syndicate is only a branch committee of the Senate, and it is not easy to understand why it should be considered to be the higher body. Secondly, the rule now recommended obtains in England and other countries, and even in this country in connection with the examination of Europeans in the vernacular languages. If the rule does not bring about a deterioration of the educational standard in those countries, why should it have that effect here? Again, when this rule is not objected to in the case of Europeans in this country, why should it be objected to in the case of natives? Thirdly, the proposed rule will allow candidates sufficient time to master every subject, whereas, at present, they learn every subject by rote. Fourthly, there is no reason to fear that, when the proposed rule is given effect to, properly qualified men will not be found for the public service. Those who are clever will pass the very first time, and those who will pass after one or two failures, will not also be incompetent and inferior to those who now pass after nine or ten failures.

Bankura Darpan, Feb. 1st, 1898. The Lower Primary Scholarship Examination in Bankura.

The Lower Primary Scholarship Examination in Bankura.

Examination was rather stiff. The young candidates for this examination are not expected to be acquainted with fractions, or to know the value of shillings, pence and dollars. In order to do justice to the candidates, the marks allotted to stiff questions should be added to the marks assigned to the other questions. A B. A. Deputy Inspector was this year examiner in Arithmetic. The Director of Public Instruction should, in future, instruct the examiners as to how they should examine the candidates.

(e)—Local Self-Government and Municipal Administration.

CHINSURA VARTAVAHA, Jan. 80th, 1898. 13. The Chinsura Vartavaha of the 30th January complains of high Municipal assessments in Hooghly and Chinsura. Formerly, the assessment used to be made by the Ward Commissioners, but this year, it has been made by an assessor who is not a resident of Hooghly or Chinsura, and is not, therefore, likely to know anything about the ratepayers. The Chinsura Ratepayers' Association has held a public meeting to protest against the high assessment.

(f). - Questions affecting the land.

Sanjivani Jan. 29th, 1898. 14. Extensive tracts of fertile land, writes the Sanjivani of the 29th

January, are running to waste in Assam. The
enhanced rate of rent and sparseness of population
stand in the way of the reclamation of these waste lands. If the Government

had made a settlement of these lands at a low rate of rent, the waste lands would have been turned into smiling corn-fields. It is gathered from official reports that, in 1895-96, 1,614,305 acres of land were under cultivation in Assam. In 1896-97, 1,626,468 acres of land were under cultivation. In 1892-93, however, a far larger area was under cultivation Soon after that year, the land settlement in Assam was revised during the Chief Commissionership of Mr. Ward, and the rates and rent were enhanced. Since then, the area under cultivation has been diminishing. The policy of increasing the revenue, without caring for the welfare of the people, is destined to produce undesirable consequences.

(g)-Railways and Communications, including Canals and Irrigation.

A projected bridge in Faridpur over the Faridpur Bazar Canal in Faridpur should not be given up, because the Municipality refuses, on account of financial difficulties, to make a contribution towards its cost. A bridge is absolutely wanted, and if it cost Rs. 25,000, the District Board should pay Rs. 20,000 and the remaining Rs. 5,000 should be raised by private subscription.

16. The same paper draws attention to the inconvenience which Railway

The railway booking-office at passengers have to suffer at the Goalundo Ghât
the Goalundo Ghât Station. Station, on account of the narrowness of the stall
where tickets are sold, and complains of the insolent behaviour of Babu Peary
Mohan Banerji, head booking-clerk, on the 21st January last, to certain respectable passengers who wanted tickets of the value of about sixty rupees.

On the 24th January last I went to the Sealdah Station to see a friend off. My friend and one of his servants had intermediate class tickets, while another servant had a third-class ticket. They were entitled to carry luggage weighing 55 seers free. We, however, furnished ourselves with a receipt for our luggage by paying the freight for eight seers. Notwithstanding this, the constable at the gate refused to let the porter enter the platform, and, on my remonstrating with him, abused me. As I was complaining of his conduct to the ticket collectors, the constable came with a Sub-Inspector and complained that I had assaulted him. The Sub-Inspector, however, went away after hearing what had really taken place and paid no heed to my complaints. I understand that the railway constables and porters are in the habit of extorting something from every passenger, and ill-treat those who do not satisfy them.

(h)—General.

The Hitavadi of the 28th January says that, excepting the re-excava-Insanitary condition of Sita- tion of a dighi, no sanitary improvement of a permanent character has been effected at Sitakunda with the proceeds of the tax which is levied there upon pilgrims. Nearly 5,000 rupees have been spent on the re-excavation of that dight, but its water is unfit for use in consequence of the erection of privies and the burial of night-soil on its banks. There is not at Sitakunda a single tank with good drinking-There being also no arrangement for the removal of night-soil from the pilgrims' lodging-houses, they are gradually becoming very unhealthy. At the request of the local pandas, the Deputy Magistrate, Babu Bagala Prasanna Majumdar, has drawn the attention of the District Magistrate to the matter. Since the owners of lodging-houses are ready to contribute towards the cost of the removal of night-soil, the remainder of the cost should be met from the Pilgrims' Fund. Will the authorities say why no hospital building has yet been erected at Sitakunda in place of the hospital building which was demolished some time ago? The grievances of Sitakunda should be regarded not as mere local grievances, but as grievances of the entire Hindu community.

19. The same paper complains that, in spite of the agitation on the subject,

Race distinction in plague race distinction continues to be made in plague inspection. The Jnanprakush reports that, while returning from Matheran after the Christmas holidays, Mr. Justice Badruddin

SAMJAY, Jan. 28th, 1898.

SARJAY.

Sanjivani, Jan. 29th, 1896.

HITAVADS, Jan. 28th, 1898.

HITAVADI.

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Tyabji was detained at the Bombay station for the purpose of examination, while a European subordinate of his was allowed to go away with his native servants. Mr. Tyabji was travelling first-class and had with him the necessary certificates of health, and yet he was so detained. If this is true, it must be admitted that either Government is unable to control its plague officers, or it merely deceived the public when it said that no race distinction would be made in plague inspection. Government should not allow plague to be spread in the country by Europeans by permitting such partiality in plague inspection. When the plague officers have dealt with even a man like Mr. Justice Tyabji in this way, it is easy to imagine how they treat common people.

PRATIKAR, Jan. 28th, 1898. On the 3rd February, Sir Alexander Mackenzie

The Lieutenant-Governor's coming visit to Berhampore

will pay a visit to Berhampore with his Secretaries
and the Divisional Commissioner. Twenty-one
years ago His Honour was the District Magistrate of Murshidabad and
endeared himself to every member of the aristocracy of the district by his
ability, goodness and large heartedness. The Murshidabad people still remember him with reverence, and they are auxiously awaiting the day of his
arrival.

We do not, however, venture to hope that the Lieutenant-Governor will fe I happy in the midst of his old surroundings. Many of his dear and near friends have departed from this world. Maharani Sarnamayi, who had dedicated her life to deeds of charity, Rai Rajib Lochan Bahadur, Raja Annada Prosad, Dr. Ramdas Sen, Babu Prankrishna Banerji and Dhanapati, the millionaire, are no more. Their absence will no doubt grieve Sir Alexander Mackenzie, but he will find some consolation in the presence of their worthy successors, who are in every respect entitled to his regard and favour. The earthquake has seriously marred the beauty of Berhampore, and inflicted a severe loss upon its inhabitants. This too will pain His Honour.

We take this opportunity to submit on behalf of the Berhampore public, the

following for the consideration of Sir Alexander Mackenzie:-

(1) The Bhagirathi is fast silting up. If this goes on much longer, the river-borne trade of Murshidabad will be seriously affected. It has, therefore, become urgently necessary to dredge the river.

(2) Murshidabad should be soon connected with the main Railway lines.
(3) A Subdivision should be created in the eastern part of the district,

the inhabitants of which are very turbulent.

(4) On the completion of the water-works, the drainage of the town will have to be improved, and this fact ought to draw the notice of the Lieutenant-Governor.

BANGAVASI, Jan. 29th, 1898. 21. The Bangavasi of the 29th January thus comments upon the Indian Currency Act:—

Government's currency By passing the Act called the Indian Currency policy. Act, the Government has made an attempt to keep the foreign trade going at the cost of the Indian raivats. We cannot, however, say how far this attempt will be successful. The Government keeps money in the shape of a currency reserve as a guarantee for currency notes and in order to maintain its credit in the money market. Under this arrangement, any body can be paid in cash on the presentation of a currency note at the Govern ment treasury. The Government also accepts the payment of revenue m currency notes. By these two means the exchange value of currency notes is kept intact, and they are considered as good as coin. The Government, however, is gradually laying its hand on the currency reserve. This is a policy certainly not commendable. If a currency note fails to be cashed in the treasury, the Government's credit will be shaken, the exchange value of the currency notes will fall, and they will have to be cashed at a discount. Such a state of things will not certainly be to the advantage of the Government. The object of the Government in passing the currency measure is to facilitate the supply of rupees to foreign merchants, and to increase the circulation of and demand for Council Bills. With a view to accomplish this object, the Government proposes to issue currency notes on the security of gold deposited in England; that is to say, the Government proposes to buy gold in England in exchange for rupees, estimated not at its intrinsic, but at its artificial value:

In other words, the Government proposes to buy gold equal in value to 20 tolas of silver in exchange for 13 tolas of the same metal in the shape of a rupee. But is the number of fools here and abroad so large as to allow the Government to accomplish its object and make a profit of seven tolas of silver for a rupee in each transaction? Before 1893, an Indian peasant, with a few silver ornaments in his possession, considered himself above all anxiety, for there was then no difference in the value of coined and uncoined silver. But by closing the mints against the free coinage of silver, the Government has artificially raised the value of the rupee and has thereby all but ruined the poor Indian raiyat. The Government has a large gold debt, and it has to pay the principal and interest in the gold standard. There may, however, arise some difficulty if the Government, in paying off its gold debt, takes the artificial value of the rupee as its standard for calculation. The Government's currency policy is beyond our comprehension, but there is no doubt that it is ruining the poor raiyats.

Sir Robert Giffen, the renowned English Economist, thus comments on the

Government's currency policy: -

The native press in the Report

on the Administration of Bengal

for 1896-97.

"In effect, the Indian raiyat is made to pay 50 per cent. more rent than he would have had to pay if the coinage had not been tampered with—a breach

of contract with him of the most flagrant description."

The raiyat has to pay rent in coin and he has, therefore, to exchange his corn for rupees and in each such transaction he has to pay 50 per cent. more corn than he would have had to pay if the value of the rupee had not been artificially raised. When those who are intimately conversant with the currency question say this, it is unnecessary for us to say anything.

22. The Dainik-o-Samachar Chandrika of the 3rd February complains that no mention has been made of the vernacular

that no mention has been made of the vernacular newspapers in the Report on the Administration of Bengal for 1896-97. It is good not to make mention of newspapers conducted by black people, and Of the vernacular megazines, only two conducted

written in their vernacular. Of the vernacular magazines, only two, conducetd by members of the Tagore family, have been honoured with a meniton in this Report. These are the Sadhana and the Bharati. Sadhana has ceased to exist and the Bharati is in the hands of two female editors. Well and good, female editors should be encouraged.

23. Referring to the remark made by Lord George Hamilton, in a recent speech, that it was not a difficult matter to intro-

observes that a fiat of the Legislature is, no doubt, sufficient for the introduction of the gold standard, but that standard will not suit the circumstances of India. India is a poor country. There is not a silver currency in this country commensurate with the demand; how can it pay for a gold currency? The silver currency of India amounts to one hundred and twenty crores of rupees, but still there is a tightness in the money market. The population of India consists of three hundred millions, and a currency of one hundred and twenty crores of rupees means only four rupees per man. Where, moreover, will you get gold enough for the purpose of introducing the

Do you think that the find of gold in Klondyke will increase the supply of gold in the market? If this be so, where is the necessity of introducing a gold standard at all? The exchange difficulty will vanish as soon as the value of gold will fall and the value of silver will rise. In that case no nostrum will be required for the rehabilitation of silver. It is, however, hoping against hope to expect the find of gold in Alaska to reduce the value of gold. The sources of silver are still far from being exhausted; they are almost inexhaustible. It is therefore, impossible to maintain an equilibrium in the money-market, without increasing the silver and decreasing the gold currency. The introduction of the gold standard in India will only serve to disturb this equilibrum more violently. It may facilitate monetary transactions between England and India, but it will widen the difference between the value of the yellow and the value of the white coin. What is the case in England? Is not a shilling worth seven or eight pennies in that country? Has not this state of things proved a source of great difficulty to the English poor? Has it not increased

Dainik-o-Samachar Chandrika, Feb. 3rd, 1898.

DAINIE-O-SAMACHAB CHANDRIEA. their discontent and made them swell the ranks of the Socialists? Does it not lie at the root of the frequency of strikes and the fall in the price of corn in England? Will it be advisable to introduce these difficulties into India along with the gold standard? The solution of the exchange difficulty lies not in the introduction of the gold standard in India, but in the raising of the status of the silver currency in England.

III.-LEGISLATIVE.

CHARU MIHIR, Jan. 24th, 1898.

The Charu Mihir of the 24th January says that, if Government does not wish to stop all criticism of its measures, it The proposed law of sedition. should pass no law which would have the effect of stopping it. Government thinks that the proposed sedition law will in no way interfere with any criticism of its actions, but the people throughout the length and breadth of the country think otherwise. It behoves the Government to proceed cautiously, and give the people time to express their views of the proposed amendments. There is no necessity for hurrying the Bill through the Council. When the country has been able for so long a time to do without any sedition law at all, and when the existing law has been sufficient to deal with sedition, no harm can evidently be done by keeping it in force some If the Bill is passed, the country should be given, at least, little time longer. the consolation of knowing that it has been passed after a full consideration of the protests of the people.

SAHACHAR, Jan. 26th, 1898.

The Schachar of the 26th January has the following:— Section 6 of the Post Office Bill, which re-The Post Office Bill. places section 65 of the existing Act, makes an officer of the Postal Department liable for the loss &c., of any postal article only if such loss, &c., has been caused fraudulently or by his wilfulness or default, and not, as at present, if it has been caused by his carelessness. But as it is much more difficult to prove wilfulness or a fraudulent intention than carelessness on the part of a postal employé, the proposed change will not only make the public suffer greatly, but will make postal employes more dishonest than they are now. The provision making all dues on a postal article, the addressee of which is either dead or cannot be found, recoverable from the sender, is unjust. When the sender posts any article, he must be under the belief that the addressee is living and is residing at his last known place of residence. It is no fault of the sender's if the addressee, in the meantime, has died or has changed his residence. The provision of section 12, too, will bear with hardship upon the public. At present, if any postal article is sent merely with the object of annoying the addressee, and the addressee can prove the evil intention of the sender, the post office does not make the addressee pay the postal dues on that article. But section 12 of the Bill provides for the recovery of the postal dues even in such cases from the addressee. The provisions of sections 20 and 26 of the Bill will hamper newspaper editors. It may be easy to decide whether a certain writing or a certain picture will be considered obscene or not, but it cannot be easy for the writer of a newspaper article to determine whether the article he is writing will or will not be considered seditious by a certain officer of the Government empowered to examine postal articles under the above-mentioned sections. It is not easy to see, also, now the provisions of those sections will be put into operation, unless it is arranged that all articles posted should be opened and examined by the post office. If the post office is given this power, it will be impossible to conduct newspapers. It is, therefore, not right to make this amendment of the Post Office Act, so far as seditious publications are concerned. It is also doubtful whether it will be proper to stop the transmission of defamatory articles through the post office. As regards defamation, the remedy should lie in the hands of the person defamed.

Mihib-o-Sudhakab, Jad. 28th, 1898. We beg humbly to inform our kind and liberallaw of sedition.

We beg humbly to inform our kind and liberalminded Viceroy, Lord Elgin, that the people of
India rely entirely upon his sense of justice in the
matter of the proposed amendment of the law of sedition. The object of the
protest meetings which are being held is only to apprise His Excellency of the

pain with which the introduction of the Bill is regarded. It is hoped that he will consider the proposed measure in an unbiassed spirit and without attaching more weight to the views or arguments of those malicious enemies of India, the Anglo-Indians, than they ought to possess. The indissoluble tie of affection which binds the rulers and the ruled should induce Lord Elgin to deliver the Indians from the extreme rigour of the law. The noble-hearted man who saved the country from a terrible famine, who is doing his utmost to save it from the more terrible plague, and who gave all the help that lay in his power to those who suffered from the earthquake, can surely protect the people from the unjust rigour of the law. With joined hands we pray to him-O king, O lord, O protector of the helpless and the suffering, O kind-hearted representative of Her Majesty in this land of teeming millions, give an assurance of safety and remove the anxiety of your trustworthy, simple-minded subjects.

As there is no doubt that the proposed law will put a complete check upon freedom of speech and the independence of the press, the representatives of the press and the leaders of the people should hold meetings to protest calmly, but

firmly, against the objectionable portions of the Bill.

27. The Hitavadi of the 28th January writes as follows:-

The mere rigour of the proposed sedition law The proposed sedition law. will cause exceeding suffering to the people, and it is easy to imagine how that suffering will be aggravated by the indefiniteness Indeed, never before under British rule was the of the proposed measure.

country in such sore straits.

Government has bound us with such a nagpas that our life and death will depend upon the pleasure of the officials. There ought to be an agitation all over the country on this subject, but the agitation which is being made is not so widespread as it should be. The sole reason of this is that the people are half-dead with fear. Everybody is stunned. After the dreadful transactions in Bombay people no longer feel their old reverence for the officials and their old confidence in the administration of justice. People feel as if government by brute force has come back, as if despotism is about to take the place of orderly government and an impartial administration of justice. We tell the officials this because we still possess the right of saying such things. In a short time perhaps we will lose that right. That is why we say never before under British rule did Indians experience such dark days.

Those officials who, impatient of adverse criticism and determined to remove all obstacles in the way of arbitrary doings, want to dominate over the educated and thoughtful portion of the community by subjecting them to a rigorous law, do not see that they are going to ruin this country by so doing. They are introducing disturbances into an empire in which there was nothing but peace, increasing the discontent of the people and shaking the firm foundations of the empire. They cannot bear the present low and indistinct cry of the people, but they will not see that if they stop that cry by force they will increase the mental agony of the people a hundredfold and that their hearts will break under the weight of unexpressed grief if they are not allowed to speak out. Oppressed, illiterate and unreflecting people will then seek by their personal efforts a redress of the grievances by seeking to redress which educated, sensible and careful critics have incurred the displeasure of the officials, and there will be no one to console the illiterate masses, or to control them in their endeavour to obtain a redress of their grievances. It need not be said that this will be as prejudicial to Government as to the people. are not very farsighted officials who do not reflect on these things. Indeed, from the churning of the sea of law there will arise this time not nectar but poison, and that poison will pervade everything without the officials knowing anything about it.

If a retrograde policy is now followed in India the disgrace of the British Government will know no bounds. Will it not argue inefficiency in the present rulers to deprive the people, after so many years of British rule, of the liberty of the press which was conferred upon them after the Sepoy Mutiny and while the thirst for dominion was yet strong in the lately dispossessed

Musalmans?

The proposed measures are not fit even for savage people like Kols, Bheels and Sonthals. Can anybody say what mischief has resulted from the law

HITAVADI, Jan. 28th, 1898. which has been so long in force? Can anybody show what harm has been caused by the transmission of defamatory or seditious prints by post? If no mischief has up to this time resulted from such transmission, why should postal employés be now vested with a censorship over letters and prints? It is wrong to impute motives to the authorities, but we cannot understand with what

good object such a law is being made.

After the measure introduced by Mr. Chalmers, his assurance that he has no intention of interfering with the liberty of the Press seems to be only like a joke. People cannot help imputing motives to Government, when they see such discrepancy between its acts and its words. If Government forbids the people to impute motives to it publicly, they will impute motives to it secretly. In conclusion, we pray the authorities not to ruin the country by a determination to carry their point.

HITAVADI, Jan. 14th, 1898. 28. The same paper says:—The strong protest made by the Defence Association against the proposed sedition law has made even the Englishman change its tone. Our contemporary has declared that both the Native and

the Anglo-Indian Press are against the proposed measure. We cannot find words to express our joy at this change of tone in our contemporary. Our

contemporary writes :-

"This is no sparing criticism, and it comes from a quarter which the Government cannot afford to ignore. It is not the vapouring of Congresswallas. It is a deliberate expression of opinion on the part of a body which has British supremacy more closely at heart than any other institution in the country, except, perhaps, the Government of India itself. The most significant feature about these letters of the Defence Association is that they challenge the new measure at every point. They do not merely attack the dangerous powers which it proposes to entrust to Presidency and District Magistrates, although the provision referred to opens up an endless vista of petty prosecutions, heart-burnings, and the steady growth of discontent in out of-the way districts. They oppose it because they regard it as a useless and perilous innovation upon what Sir James Fitzjames Stephen once described as "a better and more philosophical system of criminal law than any other with which he was acquainted."

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We regret that we cannot make room for our contemporary's admonition to the Government of India and the Secretary of State. It seems as if every word of our contemporary has come from our own heart. Like our contemporary, we, too, request the Government not to increase discontent, introduce disturbances, and sully the administration by passing the proposed law. Such a shameful law will never be countenanced by the Liberal party in England. The Englishman is right in saying that the Liberal party will make a strong protest against the proposed measure, and that that protest will compet the Secretary of State to order its withdrawal. This will be humiliating to

the Government of India. It should, therefore, beware in time.

Bangavasi, Jan. 29th, 1898 29. The Bangavasi of the 29th January has a cartoon on the proposed amendments of section 124A of the Indian Penal Code, and section 109 of the Criminal Procedure Code, and also on sections 20-26 of the Indian

Post Office Bill. A European in the Highlander uniform has three long rods in his hands marked respectively "124A," "defamation," and "Post Office Bill 20 26." Close by is a large simul (silk cotton) tree, on the branches of which are perching birds with human faces. Six such birds are lying on the ground apparently motionless. Panchananda (Bangavasi's Punch-writer) is sitting at a distance, and calmly contemplating the scene. At the top of the cartoon are the following words:—

"Parrots on a simul tree.
The fowler's rod."

The letter press is as follows:—

The fowler.

I see here many beautiful green parrots,
I shall keep them in a cage,
Ta ra-ra-ra boom-de-ay.

Panchananda.

O you, rod in hand! hear me,
Don't catch the birds.

Fed by you, they have learnt
To sing the songs which you have taught them.

Fowler.

The plaintive tone in which they give vent to their sorrow,
Rends the heart as well as the sky.
(So) I shall be at them with my rods and glue their plumes with
lime,
And bring them down to the dust.

Panchananda.

O fowler! once upon a time a progenitor of your race killed a pair of herons and became the cause of the manifestation of Valmiki's poetical genius. To-day, however, your bird-killing measures have made the current of sentiment dry within my heart and flow like the Falgu in an undercurrent underneath layers of sand. But whom, I ask, do you mean to catch? Those who had bodies and bones in those bodies have already been brought down to the dust with the help of your old rod. You may, if you please, confine them in a cage or keep them tied to a perch.

As for the parrots which you see perching on the tree—the kajlas and madnas and hiramans—they possess no material body, no bone, no muscle. They are unsubstantial and the only thing which distinguishes them from one another is the difference in their voice. They have a form, but that is a shadowy one. A slight puff and it will burst. "Thou art no bird," said one of your poets, addressing the cuckoo, "but an invisible thing, a voice, a mystery." These very words are applicable to the birds on the tree; they are a voice, a mere sound, a mere sweet strain of music. Encourage them a little with a smacking sound from your lips, and they will at once set up a cry in a chorus. There are no birds so full of sound, made so entirely of sound. The parrot has a long sharp bill and is armed with sharp claws. Try to catch it, and it will peck you with its bill and scratch you with its claws; it will not yield without drawing a few drops of blood from your body. But, inscrutable as are the ways of God, these birds have no bills to peck you with, no claws to scratch you with. They have faces and figures like those of men. They are, so to speak, sadhus professing universal love; their creed is not to harm anybody. You need not, therefore, fear them or be at all anxious about them. But there is one thing to be taken into consideration: they are in the habit of crying aloud and rending the skies with their cries. If they disturb your slumber, better do one thing, catch them with the help of your new rods, tie down their wings, place them on a perch and let them have gram to eat day and night. As they will go on eating the gram, they will gradually forget their old and favourite catchwords.

So, catch a selected few of these birds. Look at that bird which is in the habit of always crying—"Mine," "mine" and which, in season and out of season, sets up a cry of lamentation in the name of its dharma (religion). Catch that bird first of all. It is very impertinent in its tone, and has a tuft of hair on its head like a cuckoo. Like the same saucy bird it knows how to pay back a word of abuse with compound interest. It can also now and then peck one who happens to incur its anger. You all but caught it once. Catch it now and secure it well.

Or catch that bird which is always crying at the top of its voice—"give," "give." It always finds fault with you and laughs at you with its bill turned up, and its neck bent this way or that. If you confine it in a cage, it lets out the most ancient secrets of that cage. Catch it then, and place it on a perch and let it have gram to eat. But great is its ruchibikar (perversion of taste). Will it eat your gram?

Will you catch that bird—that madna parrot which is always crying—"Radha Sri Radha, victory to Radha." Look at the sandal paint on its nose

and its string of beads. It always looks at you askance, bending its neck. It says many things with a drawl. It is in the habit of singing—"Gaur," "Gaur"; "Lord Gaur," "Lord Gaur." Will you catch that bird? It has a slim spare body—a linga sarir, so to say. But it is a voracious exter. If you place it among your collection of birds, it will misappropriate the food of its fellow birds. Catch then that bird and that bird alone.

Don't catch that bird with a short thick neck which is looking like a pigeon with a puffed throat, and is sitting on a branch a little lower down. It can sing to any and every tune and accustom itself to any and every note. Gandhar and Rishabh, however, are its favourite notes. It always speaks of

Mahatmas and chews Tibetan gram. Don't catch it.

Look at that bearded harbola which can imitate any and every voice. It is talking of a multitude of things like an Assamese mayna. It is hopping about from branch to branch, and is crying—"Alas India, alas Mother India!" Catch that bird. It is a bird which has snapped the gold chain with which you bound it, and has flown from your cage. It is teasing you by uttering in your language the words which you once spoke. It has a host of little sparrows at its back. It will be some gain to catch that bird.

You have krodhánal (anger) and jatharánal (hunger). To these add three nals (rods) you have now prepared. So make use of your nals (rods) and catch

birds.

The fowler's song.

My dear parrot, don't be deceived by anybody's words,
You are always in my heart, don't deceive me.
I shall confine you in a cage, so that you may count your beads
over the name of Gora (white men).
If you deceive me, you shall never be happy.
So go on counting your beads—"Gora, Gora, Gora."
Give up taking the name of Syam
And your heated body will cool down again.

The parrot's song.

We shall sing the praise of gora
And merrily cross the sea.
We shall go to the other side of the sea
And lie grovelling at gora's feet.

Then

Our bodies will touch gora's feet and that will be a great joy. Gora's foot is like a golden lotus
And we are like iron black-bees.

Nectar falls in a shower from every nail in gora's feet.

We shall drink it and be happy,

Then say, O say, that we have lost strength,

Let us give up talking and speaking.

Sanjivani Jan. 29th, 1898, 30. The Sanjivani of the 29th January writes as follows:-

The Government proposes to destroy the Agitation against the proposed liberty of the press and freedom of speech in three sedition law. ways. The Government has committed a great blunder and has sought to injure the interests of the people. In its attempt to pass the proposed sedition measures, the Government has become guilty of creating disaffection. Who will prevent the Government from committing this blunder? All loyal subjects ought to try their best to dissuade the Government from adopting the ill-advised policy which it is going to pursue. Let every town, every village, every political association, great or small, protest against the ill-advised policy of the Government. Let petitions be submitted by the lakh in English, Urdu, Hindi, Bengali, or any other vernacular. If you wish to save the country from anarchy and your families from oppression, hold public meetings and protest against the proposed measures within a fortnight. There is no time to be lost.

The British Indian Association has drafted a memorial against the proposed sedition measure. It is a matter of grave doubt, however, whether this

memorial or any other memorial will shake the resolution of the Government, It is our firm conviction that the country will not fare well so long as the present administrative policy is not changed for the better. Still we would like to see memorials submitted to the Government against the proposed law, and protest meetings held all over the country and two hounted at oals vam il . relar lathiuls were enlisted us

V.-PROSPECTS OF THE CROPS AND CONDITION OF THE PROPLE

The Hitavadi of the 28th January makes the following observations for the benefit of those Englishmen who have been Affeged want of native gratitude annoyed at Indians not prostrating themselves at for famine relief. the feet of the officials for the relief given to them

by the latter during the famine:-

In the first place, charity and succour to the distressed is a virtue deeply ingrained in the native character, and natives are not, therefore, overwhelmed with surprise or gratitude to see that virtue practised towards themselves. The common people in this country are not, besides, acquainted with any set form or method of expressing gratitude. Everybody knows that Government has saved thousands of lives by its liberality, and everybody has blessed and is blessing Government in his heart for this.

In the next place, many hold Government itself responsible for such wide-spread distress. It is impossible that distressed people, burdened with taxes, should not find fault with the authorities. As the Central Committee

reports :--

"Some admit that the British have acted very nobly in coming forward to help the sufferers in India with such a considerable amount. Others think that the sums subscribed are by no means very considerable, in comparison with what goes out to England annually."

A Collector in the North Western Provinces also remarks as follows:

"The attitude of the first recipients was that of hopeful incredulity. They evidently could hardly believe that the money was really given to them and would never be demanded back. When this was thoroughly understood, their demeanour was that of men to whom the vagaries of their rulers were as a closed book, but who had no objection to profiting thereby. The Sirkar doubtless had some deep and probably nefarious object in thus scattering money broad-cast, but Rs. 5 in the hand was worth Rs. 20 in the distant future, and the sinister motive, whatever it was, might, after all, miss the mark. Hence they accepted the money, the only drawback being that the amount was usually small. Many, like Oliver Twist, asked for more. Expressions of gratitude were very rare; but the faces of most of the recipients as they took their departure, seemed to indicate that, in their own estimate, they had done rather a good stroke of business in coming."

But the authorities have probably never reflected on the cause of this distrust in the minds of the poor seekers of relief. Relief given by the sovereign in times of distress is not a thing unknown or unheard of in this country. Why should disinterested charity on the part of the British Government then appear astonishing to the poor? But it is the fault of the officers that the people do, as a matter of fact, consider such charity as astonishing. They can well believe that Government will levy taxes, but they cannot think that it will afford them relief in times of distress. But though labouring under such misconceptions,

they are not wanting in gratitude.

VI.—MISCELLANEOUS.

The Sahachar of the 26th January says that those Englishmen, who, though belonging to a hero-worshipping race, hate The past of the Bengalis. the Bengalis, would not have hated them, if Bengal had got a history of its past. There was a time when the Bengalis possessed learning, valour and prowess, and those who say they did not possess these will not be believed by any unsophisticated man. It is true there is no History of Bengal in English describing the lives of the heroes whose prowess made Bengal glorious, but there are histories and biographies written in Bengali like Babu Satya Charan Shastri's Life of Pratapaditya and there are relies of old

HIPAVADI, Jan. 28th, 1898,

SAHACHAR Jan. 26th, 1898 cities in the Sunderbans and other parts of the province which bear testimony to the past glory of the Bengalis. Pratapaditya and Sitaram were Bengali chieftains who fought against the Nawab of Bengal and even against the Moghul Emperors of Delhi, and the former reigned for some time as an independent ruler. It may also be pointed out that at the beginning of British rule Bengali lathials were enlisted as soldiers in the Company's army. All this ought to convince Englishmen that the Bengalis were not always the cowardly and

worthless people they are now.

There are also Englishmen who, though admitting India's past glory, think it wrong to teach the History of India's past in Indian schools, because the study of their glorious past may, in their opinion, make the Indians disaffected and disloyal towards British rule. The London Times is of this opinion. But it is an opinion which possesses no value. The Bengalis, nay, all Indians, know well enough the benefits they have derived from British rule and are sincerely grateful and loyal to the British throne. It is a matter of regret that after so long a rule Englishmen still suspect the firm loyalty of the Indian people and of the Bengalis in particular. Let Englishmen put their trust in the natives of Bengal, and the latter will once more lay down their lives on the field of battle for the sake of their sovereign. Every Bengali is ready to do what the Maharaja of Cooch Bihar, a Bengali, has done in the frontier war.

33. With reference to the pamphlet written by Shaikh Ahmed Hossain

DARUSSALTANAT AND URDU GUIDE, Jan. 27th, 1898.

The question of the Caliphship denying the Caliphship of the Sultan of Turkey on of the Sultan. the ground that he is not a Koraish, a correspondent of the Darussaltanat and Urdu Guide of the 27th January observes that the author of the pamphlet has, perhaps, no acquaintance with the principles according to which a Musalman ruler is recognized as the Caliph or spiritual leader of Islam. All Musalman rulers, who were believed to be Caliphs or successors of the Prophet, may be divided into three classes according to their position and right of succession. Under the first class come only four Caliphs whose right to be the successors of the Prophet was established by the authority of the Hadis (sayings of the Prophet), by their competency for that high dignity and by their being of the Koraish family. Under the second class come only those twelve Imams whose right was established on the sole ground that they were descended from the Prophet. In the third class are all those rulers who were recognized as Caliphs because they had to look after the temporal as well as the spiritual welfare of all the faithful, and because to rulers of this class all Musalmans could apply for help, if Islam were in danger. Caliphs of the Abbasite and Marwanite dynasties, though belonging to the Koraish family, come under this last class. The rulers of the Ottoman line must also fall under this division. If the Saracen rulers could be called Commanders of the Faithful, for no other reason than that, being the most powerful Musalman rulers of the time, they had the power to defend Islam against any attack by infidels, and because they were naturally protectors of all Muhammadan holy places, why should not the Sultan of Turkey, who possesses all these qualifications, be regarded as the Commander of the Faithful. One, therefore, fails to see why the author is so anxious to deny the Turkish Sultan the honour which he so gladly confers upon the Saracen rulers. Suffice it to say, in favour of the Sultan, that his Caliphship is acknowledged by all Musalmans of the Sunni School, that, in the Friday nemaz, prayers are offered up by them "for the prosperity of the Caliph of Islam, the Sultan Abdul Hamid Khan," and that Ibu-ur-Rashid of Nujd, the leader of the Wahabis, and Meerza Kamaluddin of Teheran, an orthodox Shia, have, in the works which they have written, recognised the Sultan as the Commander of the Faithful. The author of the pamphlet under review is, perhaps, one of the few followers of Sir Syed Ahmed whose critical note upon the Koran is known to militate against the truth of Islam. To discuss the question of the Caliphship of the Sultan is beyond the capacity of Sir Syed and his followers.

Mihir-o-Sudhakar, Jan. 28th, 1898. 34. The Mikir-o-Sudhakar of the 28th January says that Lord Elgin delighted the people of India by mentioning one thing in the course of his speech on the investiture day. All India worships the Empress Victoria as a goddess, and it was no small pleasure to its people to learn from the Viceroy himself that Her Majesty had sent repeated telegrams and written many letters.

to him expressing her heartfelt sympathy with her Indian subjects in the various calamities which they suffered through last year, and her delight at the numerous loyal addresses which she received from India on the occasion of the late Jubilee celebration. The Indians offer their boundless loyalty and devotion to Her Majesty for this expression of her motherly affection for her Indian subjects. It is hoped that Lord Elgin will not fail to lay the people of India under a debt of gratitude by communicating this to Her Majesty. May Her Majesty live long! The Indians can hardly recount all the benefits they enjoy under her rule.

ASSAM PAPERS.

35. The Sichar of the 15th January complains that the District Judge of Sylhet and Cachar takes an unusually long time to give his judgments in the appeal cases. The hearing of the appeal in the case of Golak Chandra Das and others versus the Secretary of State was finished some thirteen or fourteen months ago, but judgment has not yet been given. The appeal of a man named Mahananda, who has been sent to prison for theft, has been pending for three or four months, without any order being passed upon it by the District Judge.

SILCHAB, Jan. 15th, 1898.

CHUNDER NATH BOSE,

Bengali Translator.

Bengali Translator's Office, The 5th February 1898. to him expressing her heartfelt sympathy with her indian subjects in the verious calamities which they suffered through last year, and her delight at the numerous loyal addresses which she received from India on the occasion of the late Indiae celebration. The Indians offer their boundless loyalty and describe to Her Majesty for this expression of her motherly affection for her indiae subjects. It is hoped that Lord Elgin will not fail to lay the people of India under a debt of gratitude by communicating this to lier Majesty, they long! The Indiae can hardly recount all the benefit they enjoy under her rule.

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